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PROFESSOR CHARLES CALDWELL.

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THE Louisville Journal has just announced the decease of Prof. CALDWELL, of Kentucky, on the 9th of July. An eminent man has departed—a noble American scholar—one whom we might be delighted to meet in the social circle, or in his public displays, and whom we might proudly present to a foreigner as an example of the developement of manhood in America. As we shall never again hear his eloquent voice, or behold his venerable form, it would be a pleasing task for the biographer to perpetuate the memory of his majestic presence, and thus preserve for our children the benefit of an example which we have enjoyed.

Dr. CALDWELL was no common man ; and in any pursuit which he might have chosen, in any age or nation, he would have stood in the front rank among the leaders of his race. He was one of those whose ample physical, moral, and intellectual developement placed him at once in the lead in whatever enterprise he engaged ; and, without a struggle for the position, he was naturally a leader.

The elements of his greatness were found, first, in his ample physical developement, being over six feet in height, with a capacious chest, and striking head and face, vigorous limbs, a commanding carriage, and firm, elastic movement, indicating not only spirit and pride, but inexhaustible ability for service and action. His commanding form was tenanted by a mind of corresponding character ; proud, ambitious, persevering, and energetic, his aims were always lofty, and his energy knew no relaxation until they were attained. In the prime of his life he did not hesitate to spend some sixteen or eighteen hours of the twenty-four in intellectual labors, of a character which ordinary men would consider severely laborious, if occupying even half that time.

Dr. Caldwell was not a man of genius ; no sudden fervor of po-

etic inspiration, or strange developement of grand original thought marked his career. He was not designed by nature to originate a new era in science, or turn the world's intellect into new channels ; he was simply a man of talent, of exhaustless energy, and indomitable ambition. Yet his talent came so near to the borders of originality and genius, that he was ever in advance of his cotemporaries, ever engaged in the investigation of new truths, which he recognized with unfaltering moral courage whenever they were made apparent by conclusive demonstration. It was this clearness of his intellect, and boldness of his moral courage, which rendered him the father of Phrenology in America, and the champion of Mesmerism. His controversial writings in behalf of Phrenology, which were so important in its early history, were characterized not only by learning and logic, but by the boldness and vigor with which they upheld the system and castigated its opponents. As a cultivator and propagator of Phrenology, his name justly stands near to those of the original founders. Gall, Spurzheim, Combe, and Caldwell, are names which will long be remembered in conjunction. Of these four illustrious men, Gall was the profound original thinker, to whom we are indebted for the science. The breadth of his forehead, and amply developed reasoning organs, marked him as the author of a philosophical system. Spurzheim, with less philosophical, but greater practical talent—with a large brain, and superior personal qualifications, was peculiarly qualified to be the successful propagator of a science, which he cultivated and improved. Mr. Combe, without the originality of Gall, and by no means equal to Spurzheim in his peculiar qualifications, possessed, nevertheless, a superior literary tact and capacity, which qualified him to introduce the science by his writings to millions who would not have been reached by Gall and Spurzheim. As a pleasant popular writer, Mr. Combe was unequalled among the champions of Phrenology.

Prof. Caldwell, as the Phrenologist of America—the only individual whose name would naturally associate with the trio just mentioned, was very different from each of them. In personal dignity and impressiveness, he might be compared with Spurzheim ; in boldness and strength of character, he might compare with Gall ; in fluency and perspicuity of style, he was equal to Combe ; in the aggregate elements of a scientific champion, he was superior to either of the three—being a far better writer than Spurzheim, more fluent and copious than Gall, more imposing and commanding in his personal appearance than Combe. Excepting the originality of Gall, he may be said to have happily combined in his person the talents and qualities of the three ; and, but for one defect, he might have made a greater impression upon the world in Phrenological science than either. This defect was a lack of adaptation to the popular mind—an ambitious and scholastic tendency, which prevented him from aiming at popular effect. Unfortunately, his pow-



ers were never concentrated in the field of Phrenological science, in which he might have done the greatest service to mankind. His Phrenological labors were but an incidental portion of his career.

At the last meeting of the American Medical Association, which he attended, he was appointed a committee to report upon the subject of Phrenology and its collateral sciences; and it was his intention to have presented an elaborate report, in which the Neurological system of Anthropology would have been included. This undertaking, which was left incomplete at his death, would have formed a fitting conclusion to his long and illustrious literary career. And, I can not but regret that his unexpected decease should have interrupted his task and deprived him of the pleasure of introducing to the scientific world, that system of Anthropology into which the rudimental system of Gall has finally been expanded. I must regret, too, in behalf of the science, that it should lose the benefit of so dignified an introduction to the scientific world, by this distinguished representative of the philosophy of Gall and Spurzheim.

In the investigation of novel sciences, Prof. Caldwell, although candid in the admission of truth, and bold in its defense, was by no means hasty or bold in leaping to conclusions. On the contrary, he required time for meditation, to review a subject in its various aspects, and to trace its connections and relations with other portions of his philosophy. Hence, at his advanced period of life, his recognition of the truth of the new Anthropology was cautious and gradual—proportioned to his familiarity with the subject. In each successive conversation, I found him more cordial in his appreciation, and more eulogistic in his language. The most ardent admirers of the *Journal of Man* have not expressed themselves more warmly, in reference to the philosophy, interest, and value of the Anthropological system, than did Prof. C., in his most recent conversations.

This candor and liberality in so distinguished a scholar, preserving his mind open to the very verge of life to novel suggestions upon his own favorite themes, gave an additional charm to his social intercourse. In reference to modern Spiritualism, Prof. C. was a candid, but skeptical observer, and had not given sufficient attention to the subject to have arrived at any conclusion.

The age of Professor Caldwell at the time of his death, though not exactly known, was about eighty-two. He was almost exactly the cotemporary of Baron Humbolt, to whom, of modern *savans*, he might be compared, for the vigorous and cosmopolitan character of his mind. The fire of youth, and the energy of his middle life, were abated, but his mind was clear, vigorous, and fresh. A few weeks since, when I had the pleasure of an interview with the venerable philosopher, his long, white beard bespoke the octogenarian, and his manly form was a little depressed and tottering from the effects of age; but his mental freshness and vigor rendered his conversation as interesting and impressive as ever. With all the zest and fervor of youth he referred to the incidents of his early life, and

described his first interview with Gen. WASHINGTON, while his eyes were moistened and his voice faltered with the pathos of his narrative.

Dr. C. was a native of North Carolina ; and, at the time of Gen. Washington's visit to that state, he was about nineteen years of age ; and, as the commander of a select cavalry company, was appointed to receive the General at the state line, and escort him on his visit. Ambitious to discharge his duties in the best manner, he set forth with his company to meet the General at the state line, and prepared himself to greet him with an eloquent speech ; but, as he advanced to greet him, the interview assumed a different character from what he expected. When he first beheld the majestic form of "the father of his country," he was not prepared for the full realization of his beau-ideal of human dignity. Washington first appeared rising over the summit of a hill, riding on horseback—a graceful and perfect horseman—his majestic figure delineated upon the back-ground of the sky, like a superior being descending to Earth. The young officer was awe-struck by the scene, and his excited imagination recalled the ideas of demi-gods and heroes, of Brahma riding upon the clouds, and other poetical associations, until, unable to deliver his intended speech, he did the best he could by making a graceful military salute with his sword, and directing his escort to their places ; then riding by the side of the General, who seemed to appreciate his embarrassment, and encouraged him into conversation, he speedily recovered his natural fluency, and entertained his illustrious guest by historical reminiscences of the country through which they were passing, where every spot had its own story, connected with the revolutionary struggle.

To one familiar as myself with the intellectual readiness, self-possession, and impetuous fluency of Dr. C., the incident which he related was as striking an exhibition of the dignity and majesty of Washington as any which his cotemporaries have recorded.

Subsequently Dr. C. enjoyed the society of Washington and the officers of the revolutionary army, when he joined the military force called out to suppress the memorable whiskey insurrection in Pennsylvania. A brilliant scholar, and expert in all military exercises, he was fitted to shine in such society.

Dr. Caldwell was not one of those who could be silenced and made to play a subordinate part. He was naturally the leader of conversation, and his intellectual resources were never exhausted nor his energies in repose, to make room for other men. Still, there was nothing in his deportment rude or overbearing. The polished courtesies of the old-school gentlemen characterized his manners and rendered him always agreeable.

In the democratic simplicity of American society, which sometimes borders upon rudeness, it is refreshing to meet with an example of the old-fashioned courtesies which dignify the practitioner while they charm the recipient.

In personal appearance and bearing, I have never known a member of the medical profession comparable to Prof. C. He was truly, in personal appearance, as in fact, the Patriarch of the profession in America. And I think it probable, if the profession could have been gathered from all quarters of the civilized world, Prof. Caldwell would have been the most imposing man of the multitude. As Washington was superior in personal appearance and dignity to Bonaparte, Wellington, and Kossuth, so I presume would Caldwell have towered above the representatives of European medicine—Blumenbach, Hufeland, Broussais, Velpeau, Abernethy, Watson and Cooper.

This matter of personal superiority may be happily illustrated by a quotation from the last published work of Dr. Caldwell, on the *Unity of the Human Race*, in which he refers to an incident occurring with Dr. Franklin, and another with himself:

"Whether asleep or awake, the thoughts or dreams of the celebrated but most imaginative Abbe St. Pierre, appeared to dwell on the groundless but engrossing theme, and always connected it with the *defective size* of the man of the new world. Notwithstanding the politeness of his nation, of which he possessed his full share, he sometimes spoke of it in public, in a manner offensive to Americans who heard him. But an incident at length occurred, which, if it did not completely eradicate from the mind of the Abbe his favorite and long-cherished error, induced him subsequently entirely to suppress, or greatly restrain the promulgation of it, either verbally or in writing. Dr. Franklin was the American agent on the occasion, and he effected his object in that decisive, demonstrative, and irresistible manner so peculiarly his own. He and the Abbe, with whom he was on terms of intimacy and friendliness, were invited guests at a large public entertainment—I believe a diplomatic dinner in Paris. Either by accident or design, the two distinguished gentlemen were seated face to face, on the opposite sides of the table. On each hand of the great American were situated three of his countrymen, of full American size; and on each hand of the Frenchman were situated the same number of *his* countrymen, of common French size. The time was during the war of the Revolution between Great Britain and the United States.

"The entertainment having progressed to the removal of the dishes and the uncorking of the bottles, the conversation was now directed to the most engrossing topic of the day, the affairs of Great Britain and her revolted colonies, already self-converted into independent states. Nor was it difficult to make a diversion from the *hostile use* of the implements of war by the inhabitants of the two different hemispheres of the earth to their comparative strength and power to use them. And that was the conversational theme that, beyond all others, attracted the attention and fired the enthusiasm of the Abbe St. Pierre. He therefore immediately embarked in it with his usual fervor, until his remarks became exceptionable to the American gentlemen seated by the side of Dr. Franklin, and one or two of them intimated to him the propriety of defending his country; but in a meaning manner, and with a look implying authority and silence, he replied in an under-tone, "presently." And for a short time he attempted to heighten, by a few remarks, the enthusiasm of the Abbe rather than to depress it. But he at length commenced with his confident

antagonist the eventful combat of continent against continent; and in a moment his triumph was complete, and St. Pierre prostrate in defeat and mortification.

"Mons. Abbe," said he, in his calm but half sarcastic manner, "in a case of controversy where facts and demonstrations can be resorted to as arguments, those of mere words should be abandoned. You contend that the man of America is belittled, and therefore inferior in size and strength to the man of Europe." "I do!" replied the Frenchman. "There are seated," rejoined Franklin, "on each side of you, three French gentlemen, and on each side of me, three Americans; and neither of the parties are picked men, but fair representatives of the stature of their respective countries. Will you and your friends, therefore, have the goodness to rise, and mine will do the same; and let the company present decide which are tallest and largest, the French or the Americans?" No sooner said than done. The fourteen gentlemen were instantly on their feet; and in stature and girth, beam and keel, (the reader will choose the term which best suits his taste,) the smallest of the Americans was a demigiant, compared to the largest of the Frenchmen. The question was, therefore, *self-decided*, and the spectators had only to unite unanimously in a hearty laugh at the vanquished and mortified Abbe. For this anecdote I am indebted to Mr. Jefferson, and believe it substantially true. It smacks of the *peculiar tact* of Franklin."

"In the year 1821, an event not greatly dissimilar to this occurred to this occurred to myself, in Drury Lane Theatre. Five other American gentlemen and myself, who had visited that institution in company, were indulging ourselves between two acts of the play in a promenade from and to the end of the lobby.

"While thus amusing ourselves, I observed that we were constantly gazed at by about an equal number of well-dressed young Englishmen, one of whom was, by his costume, recognized by us as an officer of the the Guards. Though the party did not actually follow us, yet they kept their eyes so closely and unremittingly fixed on us, and seemed to scrutinize our countenances and persons so strictly, that I deemed their conduct singular, at least, if not exceptionable.

"At length, in approaching them, I said to my associate, in a tone intended to be heard and understood by the scrutinizing party—'Those gentlemen we have passed so often, and we are now about to pass again, must have observed in us something very singular to them; but whether agreeably or disagreeably so, I neither know nor care. Their eyes have been thus unceremoniously riveted upon us for the last five or ten minutes, with a degree of intensity not usual anywhere, and not tolerated in well-bred society.'

"As we again approached them in our return movement, the officer of the guard stepped a few feet back of his companions, apparently for the purpose of speaking to us. In relation to my associates, I made a similar movement, and assumed a like position, and we both simultaneously bowed and touched our hats. Laying his hand then, gently on my shoulder, the officer said, in a mild voice and courteous manner, "I perceive, sir, you have observed my companions and myself fixing our eyes on your friends and yourself, more frequently and intently than you thought the occasion required, or perhaps justified; but I beg you to be assured that a want of respect formed no part of our motive for doing so.

Our only reason was, the curiosity and attraction produced by your size and figure, each of which you must yourselves acknowledge, is sufficiently impressive to excite more than common curiosity.

"This reply producing instinctively a more discriminating glance of my eye at my friends than I had hitherto indulged, I perceived that I, myself, surpassing in stature six feet and an inch, was, notwithstanding, nearly two inches lower than the next lowest of the Americans, and fully three inches lower than the tallest of them—and our proportions corresponded—and we were all Southern Americans.

"The explanation was satisfactory. And a few jocular remarks respecting Southern productiveness and Southern growth, which were introduced, terminated our conference, and the rising of the curtain recalled us to our seats."

That a company of gentlemen, equal in personal appearance to Dr. Caldwell, would have attracted observation anywhere, no one can doubt; and if America had many such representatives, it might well be maintained that humanity was here ascending in development.

In Louisville, where the latter years of his life were spent, I had the pleasure of enjoying the society of three of the most venerable and dignified representatives of the professions of medicine, law, and divinity, that I have ever known—each occupying the most eminent rank in his own profession, and each bearing the credentials of his nobility from nature—Prof. CALDWELL, in the Medical, Judge ROWAN, in the Legal, and Archbishop FLAGET, in the Clerical profession, constituted an illustrious group, whose equals in personal dignity and venerable majesty of appearance, I have never seen. The apostolic looking Flaget was not so distinguished by his intellect; but an interview between Rowan and Caldwell was a majestic flow of graceful courtesy and inexhaustible intellect; fluent, dignified and scholastic, in the one—rich, impressive, and majestic, in the other.

The possession of such remarkable personal advantages, with such a fund of learning and of thought, could not be unknown to the Doctor himself. He was fully conscious of his merits, and not in the least disposed to practice an artificial modesty, or to recognize himself as any less than what he was. He was commonly called vain; and his reputation in that respect was considerably owing to the very frankness with which he avowed his knowledge of his own superiority. His proud, independent, personal bearing was the foundation of an anecdote currently circulated, and probably true, in reference to his intercourse with Dr. Rush. As a pupil of Rush, he soon outgrew the ideas of his preceptor, and advocated his own views, which produced some little separation between them. Meeting him upon the street, Dr. Rush exclaimed—"Is this Dr. Caldwell, or is it Julius Cæsar?" "As a friend," he replied, "it is Dr. Caldwell—as an enemy, it is Julius Cæsar."

The life of Caldwell was mostly devoted to medical science; yet his writings, amounting, in the aggregate, to at least ten or

twelve thousand pages, are upon a great variety of themes: Medicine, Jurisprudence, Phrenology, History, Biography, Education, Hygiene, Mesmerism, Poetry, Fiction, Languages, Morals, Philosophy, the Physical Sciences, and Ancient Classics, have all attracted his pen. About forty of his volumes are from one to three or four hundred pages in size, and a hundred and fifty or seventy are essays of a less voluminous character. The aggregate tendency and character of his writings have been eminently beneficial and philanthropic. In Medicine, he has contended for philosophy in place of empiricism. In Jurisprudence, he has contended against capital punishment, and in favor of a rational penitentiary system. In Education, he has labored efficiently in behalf of those principles which all enlightened teachers now recognize. In Mesmerism, he has zealously contended for its truth. In Phrenology, he has manfully defended the doctrines of Gall and Spurzheim, and published one of the best treatises upon the science which has been issued, of which, I presume, but few copies are now extant. In Morals, he was a vigorous advocate of a temperate, honorable, and elevated life. In Mental Cultivation, he warmly sustained the importance of physical development and the study of the sciences, against the extravagant claims of the dead languages, as a portion of popular education. In the whole subject of the philanthropic elevation of man, his conceptions were clear and rational, but not inclined to extravagance or boldness. Had he been more redical in his views, he would have had less influence on his cotemporaries,—and, even as it was, he earned from stubborn conservatives, the title of visionary; a title entirely unwarranted by the character of his doctrines.

The enterprises to which Dr. Caldwell devoted the prime of his life, after his departure from Philadelphia, the theatre of his first literary labors, were the establishment and maintenance of a medical school at Lexington, Ky., and its transfer or reestablishment at Louisville. Although not the founder of the Transylvania Medical School at Lexington, he was its most eloquent and efficient supporter in its first *successful* organization, and largely contributed to make it the leading school of the West. Subsequently, deeming Louisville a more suitable locality, he removed to that city, took the lead in the enterprise, procured an endowment, organized an able faculty, and thus became, in fact, the founder of the leading school of the West;—the only one, at that time, ever able to compete, in point of numbers, with the institutions of Philadelphia. The class, at one time during his connection, rose to over 400, from which number it has greatly diminished since he has been in retirement. The talents of Caldwell, Drake and Gross, in one institution, were probably unsurpassed by any school in the Union.

It is to be regretted that Professor Caldwell has left behind him no master mind, in the medical profession, capable of exercising the same liberalizing and philosophic influence as himself. He

was too much in advance of his cotemporaries to be fully appreciated; and taking him all in all, I do not expect ever to look upon his like again.

During the latter years of his life, Dr. C. was engaged in the preparation of auto-biographical memoirs, designed for posthumous publication, which will doubtless embrace many interesting reminiscences of his cotemporaries, and sketches of the remarkable passages of his own career.

In the following outline from the Louisville Courier, with prefatory remarks from the Cincinnati Times, the reader will find additional particulars of the career of Dr. Caldwell:

In the following sketch, taken from the Louisville Courier, the writer does but justice to the brilliant talents of Dr. CALDWELL. Yet he does not dwell sufficiently upon one of his noblest characteristics, in which he was especially pre-eminent. We allude to his love of liberal and philanthropic doctrines, and his moral courage in sustaining truths which were in advance of the spirit of the times. This was shown not only in his essays upon quarantines, upon education, upon the penitentiary system, capital punishment, and the unity of the human race, but still more conspicuously in his early adoption and defense of *Phrenology*, and his vigorous defense of the facts of Mesmerism against a violent opposition from the profession. Still more recently, when the doctrines of GALL and SPURZHEIM were remodeled and enlarged by Professor BUCHANAN, he was the first medical man of distinction who gave the new discoveries a courteous investigation, and hailed with great cordiality these accessions to mental and physiological science. The liberality of Dr. C. was carried to the utmost extent compatible with his position in the ranks of a conservative profession, and indeed seriously impaired his influence and led to a final rupture with the Institution founded by himself, from which he was removed several years since. These facts the Louisville school would be pleased to forget if it could, but its decline since it lost the services of Dr. C. constitutes a standing memento of its erroneous policy. Had Dr. Caldwell been but a little more original and radical in his views, he would have been much earlier expelled from conservative medical organizations, and would have been the founder of a new movement in the profession. As it has been, Dr. C. occupied an intermediate position between the conservative body and the radical movements of "Young America" in revolutionizing the profession.—*Times*.

Prof. Charles Caldwell did more than any one to enlighten the public and the profession on the origin of yellow fever, and clearly illustrated the absurdity of quarantines. Some years before the Asiatic cholera invaded Europe as an epidemic, Prof. Caldwell predicted that in one respect cholera would prove a blessing to mankind, by teaching the worthlessness of quarantine regulations, and

the vital necessity of attention to all the laws of sanitary science; and this prediction, as full and clear as the history of the epidemic can be made now, has been verified in every particular. This prophetic prediction of the venerable teacher was recently made the conclusion of an invaluable report on cholera, published by the British Parliament.

At the commencement of his medical career, Prof. Caldwell settled in Philadelphia, and won great distinction. Among the writers and investigators of that period, Dr. Caldwell was the greatest. He towered above his contemporaries as a tall monument springs from the plain.

In addition to Dr. Caldwell's luminous and voluminous labors upon all the important questions of medical science, all subjects of public interest felt the benefit of his intellect. His papers on Quarantines, Malaria and Temperaments, are among the best in the English language on those topics. His treatises on Physical Education, on the Unity of the Human Race, and on Phrenology, have rarely been equaled. Every thing he touched he adorned. We doubt whether the English language contains a biographical sketch equal to Dr. Caldwell's tribute to Fisher Ames, published in the American edition of Rees' Encyclopedia. A recent edition of his work on the Unity of the Human Race, displays a remarkable instance of intellectual vigor in one who had passed that period at which mental power usually begins to falter. In that work Dr. Caldwell reviewed a recent work on the Races by Dr. Knox, of England, and the criticism is one of the ablest and most conclusive we know of. Quite recently, Dr. Caldwell published a paper in the Western Journal of Medicine and Surgery, on Liebig's Theory of Animal Heat; and the distinguished Professor of Giessen has not received such a blow from any quarter. But time and space would fail us, if we were to attempt an enumeration in this paper of the works of Professor Caldwell.

The great reputation of Dr. Caldwell as a medical scholar, teacher and writer, induced the friends of Western enterprise in medical teaching to invite him in 1818 to a chair in the Transylvania School of Medicine. He accepted the trust, and entered upon the discharge of its duties with a zeal, intelligence and power that were determined to know no such thing as failure. He was the bright particular star of Transylvania, and, during his connection with the institution, it prospered. The labors of himself and of his colleagues, who caught inspiration from his example, made the Transylvania School of Medicine equal to any in the Union, and he had much to do with its proud pre-eminence. When he discovered that the spirit of the age demanded means for clinical instruction, and a larger field for medical observation than a village could furnish, he promptly entered into arrangements for transferring the Transylvania School to this city. Upon the failure of that attempt, he entered zealously into the project for establishing



a School of Medicine in Louisville, and by his labors, talents and eloquence, the project was forwarded. And to the same great powers, the School was mainly indebted for its remarkable success.

Dr. Caldwell was one of the most temperate men we have ever known. His science enabled him to keep a trusty sentinelship over his appetites, and the result was an exceedingly long life, far beyond that allotted to man by the royal Psalmist, with an almost entire exemption from sickness. Even in the closing scenes of life, disease did not invade his frame. He was almost entirely free from physical suffering; all the vital functions of his system were as well performed on his death-bed as during his highest health, and his mind was clear to the last. His life and death are impressive commentaries upon the truth of those physiological doctrines which he taught for half a century, and by which he regulated his life and ordered its last scenes.—*Courier*.

## SWEDENBORG ON SPIRITUALISM.

BY DR. J. ELLIS.

[The following communication is inserted because it relates to subjects of present interest, but the scope of this Journal will not permit much reference to spiritual theology.—ED. JOUR. MAN.]

MR. EDITOR:—I notice in the May No. of your Journal, a so called, Exposition of Mr. A. J. Davis' plagiarism, by Mr. Vaughan.

Now Sir, I believe Mr. Davis is innocent of the charge, yet, so plain is the evidence against him, as arraigned by Mr. V. that I am not able to see how either Mr. Davis or his friends will be able to clear his skirts from the grave charge; and that injustice may not be done to his good name, I feel called upon "to come to his rescue."

Mr. Davis professes to derive his ideas from a spiritual source, this I believe to involve the true solution of the problem, and in accordance with which, I shall endeavor to show that he is but an innocent medium instead of a wilful deceiver.

For the purpose of making the matter clear, I shall be compelled to make a few quotations from the writings of Emanuel Swedenborg, who wrote a century ago, in order that we may understand the laws of the spiritual world, which relate to the conversing of spirits with men. He says,

"It is not lawful for any spirit to converse with a man from his own memory, but only from that of the man. As soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man, and in this case they know that they are with man, and conjoin themselves with the *thoughts of his affection*,

and from those thoughts speak with him. It is owing to this circumstance that the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false." We are told by Swedenborg, that spirits which have intercourse with man, "know all the man himself knows, and also the smallest minutiae of the thoughts and affections which the man doth not know; yea, such things as it is impossible for him to know in the life of the body." "They enter into all memory, and into all the sciences of memory which man possesses; then they put on all things which are man's insomuch that they know no other than that those things are theirs."

From the above it seems that spirits when they come to man, come into the knowledge of men, lose their own memory of spiritual things, and of course even their own identity. Upon the latter point Swedenborg says,

"That spirits may be induced, who represent another person; and the spirit, as also he who was known to the spirit, can not know otherwise than that he was the same. This has many times been shown to me, that the spirits speaking with me did not know otherwise than that they were the men who were the subject of thought; and neither did other spirits know otherwise; as yesterday and to-day, some one known to me in life (was represented by one) who was so like him, in all things which belonged to him, so far as they were known to me, that nothing was more like: wherefore, let those who speak with spirits beware lest they be deceived, when they say that they are those whom they know and that they are dead."

"For there are genera and species of spirits of like faculty; and when similar things are called up in the memory of man, and are thus represented to them, they think they are the same persons, both the words, the speech, the tone, the gesture, and other things; besides they are induced to think thus, when other spirits inspire them; for then they are in the fantasy of those, and think that they are the same." *Spiritual Diary*, 2860, 2861.

"There are others who induce upon themselves so dexterously the persons of others, that the deception can scarcely be detected." *Spiritual Diary*, 4277.

Then how difficult must it be for Davis to determine the origin of his impressions. It is manifest that spirits in coming to man, possess more or less of a clairvoyant power of seeing what is in the minds of other men than the one with whom they hold converse, and, perhaps of seeing to some extent what exists in material nature.

If it is true, as Swedenborg informs us, and certainly the writings of A. J. Davis and all the present spiritual manifestations demonstrate the truth of the statement, that spirits in conversing with man, are only in the knowledge of men, and not at all in spiritual knowledge; and are even without the accurate judgment

of external things and relation, which man possesses, how can we expect anything more than "vague verboriosities," amiable moonshine idealism, immense promises, and practical plagiarisms?" Then it may have been, and doubtless was, Davis' familiar spirit who was guilty of using Mr. Vaughan's ideas, and giving them forth as his own, and this spirit was not aware but what they were his own.

Although it is impossible for spirits to reveal any new ideas or philosophy which are not already known to man, because they lose their own memory, yet we are told by Swedenborg, that many of them are ever ready to teach man, if he is foolish enough to hearken, but we can judge of the dependence which can be placed upon their teachings from the following quotations. Swedenborg says :

"When spirits begin to speak with man, he must beware lest he believe them in anything ; things are fabricated by them and they lie ; for if they were permitted to tell what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that man would be astonished ; wherefore when spirits were speaking I was not permitted to have faith in the things which they related. For they are extremely fond of fabricating ; and when any subject of discourse is proposed, they think that they know it, and give their opinions one after another, altogether as if they knew ; and if man then listens and believes, they press on and deceive in divers ways: wherefore let man beware lest he believe them." *Spiritual Diary*, 1622.

"When spirits wished to instruct me concerning various things, there was scarcely anything but what was false; wherefore I was prohibited from believing anything that they spoke, nor was I permitted to infer any such thing as was proper to them." *Spiritual Diary*, 1647.

"There are spirits, who, in the life of the body, so loved the world as to make it paramount to everything else; and at the same time, were bent on ruling over others, placing in this their delight, and retaining it to their dying day. These spirits, in the other life, are inclined to obsess men, or to return through man into the world, preferring the dead and defiled things of the world, to the spiritual and celestial things which so far surpass them." *Spiritual Diary*, 4198.

But we are told, that "spirits who speak by permission of the Lord, never take away man's freedom of rationality, nor do they teach, for the Lord alone teaches man, but mediately, through the Word in illustration." D. P., 135.

Swedenborg was *let into* a great variety of spiritual states, in order that he might know and explain them, as it would seem, for the benefit of the present generation. A few quotations in reference to speaking and writing mediums, will doubtless be interesting and profitable to those not acquainted with his writings: First, in regard to spirits writing through man as a medium, he says:

"The writing is so guided that not the least word can be written

otherwise than what it is. Sometimes, however, it is more insensible, sometimes so sensible that the finger is conducted in the writing by a higher power, so that if the attempt were made to write otherwise, it would be impossible ; and this not only with an adjoined perception of the subject, but even, what has again and again happened to me, without this perception, so that I was ignorant of the series of things until after they were written ; but this only *in very rare instances*, and only for the sake of informing us that revelations are made in this manner. Those papers (thus written,) were therefore destroyed, because God Messiah was unwilling that it should be so done." *Adversaria*, 7167.

"Spirits, who are the souls of those who are dead as to the body, if they were permitted, could, through the man who speaks with them, but not through others, be as though they were entirely in the world, and, indeed, in a manner so manifest that they could communicate their thoughts by words through another man, and even by letters, for they have sometimes directed my hand when writing, as though it were entirely their own, so that they thought it was they themselves who were writing ; and if they were permitted they could write in their own peculiar style ; which I know from some little experience, but this is not permitted."

It seems at this day they are permitted, but the following will show us the quality of the spirits who desire thus to return into the natural world. Swedenborg says "there are very many spirits at this day, who are desirous to not only flow into man's thoughts and affections, but also into the speech and actions, thus even into his corporeals ; to flow into man's bodily things is to obsess him. The spirits who will and intend this, are those who, in the life of the body, had been adulterers, that is, who had perceived delight in adulteries, and persuaded themselves that they were lawful ; and also those who had been cruel ; the reason is because both the former and the latter are corporeal and sensual above others, and have rejected from themselves all things concerning heaven, by attributing all things to nature, and nothing to the Divine ; thus they have closed up interior things to themselves, and have opened external things ; and because in the world they were solely in the love of these things, therefore, in the other life they are in the desire of returning into them through man, by obsessing him." *A. C.*, 5990.

It may be asked, why was not Swedenborg subject to the same deceptions and errors as those who are now receiving spiritual communications ? In reply, I will first say, that the fact that he was able, as he has done in his writings, to point out the laws of the spiritual world, and of the association and communication of spirits with men, and the results which would follow open intercourse with the spiritual world, all of which are demonstrated to be true, by every form of the spiritual manifestations of this day, is positive evidence that he was not deceived, but spoke the words

of truth in relation to the spiritual world. But why was he able to reveal the laws of the spiritual world, without being himself subject to the deceptions and errors to which we see the seers and mediums of this day liable? This question I will permit him to answer by a few short extracts from his writings. He says,

“Deign, then, to receive favorably this answer. The Lord our Savior had foretold that He would come again into the world, and that he would establish there a New Church.” “The Lord has manifested Himself before me His servant, and sent me on this office, and that, after this, He opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells and also to speak with angels and spirits, and this now continually for many years.” “From that time I began to print and publish various arcana that have been seen by me, or revealed to me ; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word ; with many other more important matters conducive to salvation and true wisdom.” “From the first day of my call to this office, I have never received anything appertaining to the doctrines of that Church from any angel, but from the Lord alone while I read the Word. To the end that the Lord might be constantly present, He revealed to me the spiritual sense of His Word, in which sense Divine Truth is in its light ; and in this light He is continually present.”

Such are the claims of Swedenborg, and he teaches that the revelations made through him are to the rational faculty of man, and are to be received only, as we perceive their truth, and not upon his *ipse dixit*. No miracles are necessary, he informs us, nor will they be given, for the rational perception of truth is *superior* to miraculous evidence. I know of no one who has carefully read without prejudice, who is not satisfied that the Lord is now manifesting Himself to man, through the writings of Swedenborg in His Word ; or, in the correspondential language in which the Bible is written, in the clouds of heaven ; which is His Second Coming.

In conclusion, I have only to say, after carefully reading many of the writings of A. J. Davis, and several of the papers devoted to the spiritual manifestations from their commencement to the present time, that the friend of Progress, who is satisfied with the same, and neglects to read the writings of Swedenborg, is feeding upon husks and neglecting the full corn in the ear.

*Detroit, July 10th, 1853.*

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Upon the foregoing suggestions I would remark that the quotations from Swedenborg are in accordance with the principles of the *New Anthropology*. Spirits necessarily possess the highest degree of impressibility, and can not fail to sympathize with every human being whom they approach—to enter into his interior conscious-

ness, and to become as our passive Mesmeric subjects, responsive to our emotions and thoughts. That they may even lose the sense of their own identity in this sympathy, is also a possible consequence. Whatever belongs to the spiritual mode of existence is partially exhibited in the clairvoyant or intuitive condition, when the spiritual faculties are developed. Even the degree of mental communion which is established in a psychometric investigation is sometimes sufficient to cause the psychometers to lose the sense of personal identity; and enter into the character with whom they sympathize. That spirits may also be highly deceptive, (I would not say lying,) is a necessary consequence of the fact that spiritual existence is essentially fanciful—is a condition of great pliability, versatility and creative imagination. Hence I would infer that spirits when in communication with man may easily be led into idle fictions to an indefinite extent—especially if the individual with whom they communicate has any deceptive or delusive tendency—any strong bias or prejudice which might affect them. Hence the sphere of spirit life and thought with which any one may communicate is apt to be but a reflection of his own mentality. This is shown by the general barrenness of spiritual communications heretofore, in which we look in vain for much substantial aid to human knowledge. Yet, notwithstanding these failures, I believe that spiritualism will confer upon the world a great deal of moral benefit, and will hereafter become more important in our intellectual progress.

As to the explanation of mental sympathy, plagiarism, etc., in the case of Mr. Davis, I need not express an opinion; but I would remark that such theories do not change the *moral relations of man to man*. If one obtains and uses the ideas and language of another without credit, it is not very material whether he did it by reading a printed page with his natural eye, by reading the same page or even the author's mind with his spiritual or clairvoyant vision, or even by using other spiritual powers and supposed spiritual communication to effect the same end. The act is his own and so is the responsibility. If we were not considered responsible for acts done in connexion with the *invisible* spiritual influence, neither could we be considered responsible for acts done under the *visible* spiritual influence of Alcohol, both of which influences are voluntarily assumed, because they are congenial.

The opposite doctrine would tend to destroy all literary integrity, and give full permission to every clairvoyant or pretender to clairvoyant and spiritual communication, to gather his literary plunder in every direction from the ablest writers known, and from spiritual regions of infinite wisdom. If such a process be considered excusable, if it even escape severe condemnation there will be no lack of ambitious pretenders, eager to show off in borrowed plumage as revelators from the spiritual world.

## THE SPHERE OF WOMAN.

It is in vain to attempt to fix or define the position and sphere of woman by argument or poetical declamation. The first necessity for every human being is to procure the physical means of existence. The demand and supply in the market of labor will regulate the sphere of woman as well as the sphere of man. The power of hereditary habits, traditions, caste, and all, must give way before the omnipotence of commerce and necessity. America is not ancient Egypt, nor even modern Europe, and hereditary fashions must give way to present convenience.

Man and woman at the present time are gradually obeying the laws of specific gravity and affinity, which govern the ocean of human life. Woman is acquiring self-respect enough to seek something better than the half-paid drudgery to which so many have heretofore submitted. The new steam washing machinery and sewing machines will compel women into other spheres of labor who have heretofore relied upon the needle and washboard. Sewing machines have not yet superseded manual labor to any great extent, because not perfected, but they will no doubt ere long accomplish it. The last account of such improvements is the following—

“**NEW SEWING MACHINE.**—Mr. Miller, of St. Louis, has invented a remarkable sewing machine. It operates with great ease and rapidity, producing firm and even stitches of any size, from those of a hair's breadth to those of half an inch long. It not only does plain sewing, but works button holes, and executes other kinds of stitching. Its work is not only finely done, but it is done neatly and with a despatch that is quite surprising. It worked in less than a minute a button hole, to which the nimblest female finger could not have done it the same justice in ten or fifteen minutes. It is no doubt capable of turning out more stitching in one day than the best hand-sewer can in twelve.”

The steam washing apparatus, at New York, in the Metropolitan Hotel, is entirely successful in washing a large quantity of clothing with wonderful rapidity, neatness, and economy, without injuring their texture so much as the old plan of hand-washing. When woman has escaped from the enfeebling business of hand sewing, and the drudgery or the wash tub, it only remains to abolish the drudgery of the kitchen. When the three forms of oppressive drudgery which have up to this time interfered with the intellectual developement of woman are removed, they may have a better opportunity to fit themselves for the destiny of human beings, and to command the love and respect of man.

But “how are kitchens to be abolished?” asks some practical enquirer, who has no faith in getting along too fast. They should

be abated by that concentration of labor which is so successful in other occupations. A single large factory will make more cloth than a thousand families could spin and weave by isolated labor and it will be a vastly superior article. A single mill will grind more flour and meal than a thousand families could prepare for themselves by hand mills. Apply the same idea to cookeery. A single large establishment with a few hands could do far more, and better and cheaper cookery than an entire village with its three or four hundred isolated kitchens and four or five hundred female cooks, consuming nearly their entire time in preparing imperfectly cooked meals, working under many disadvantages, and worrying out of health and temper. This reform must come, for true economy requires it. It is as absurd to require five hundred cooking establishments for five hundred families as to require that each one shall have its separate slaughter-house to prepare its own meat, its separate spinning and weaving machinery to make its own clothes and its own blacksmith shop to do its iron work. This multiplication of labor by separation is but the perpetuation of barbarism. Concentration and subdivision of labor is the only mode by which the arts can be advanced or anything produced cheaply. Our present kitchen system may be considered economical by regarding the labor of women as worthless; but when women can easily earn five or ten dollars a week, they can not afford to spend that time in cooking a few dollar's worth of provisions, when they can be far better cooked, for a mere trifle by a large establishment, and delivered to order in the best style.

This result, however, will not be attained until women, being drawn off by profitable pursuits from household drudgery, render our present system impracticable and expensive. This is now in progress. A large majority of the teachers in the public schools of Cincinnati are females. Female merchants, female clerks, female physicians, female preachers and female orators are becoming common. Our last fourth of July was celebrated at different places in New York, with female orators—Mrs. Vaughan, Mrs. Bloomer, and Miss Emily Clark were called out in that capacity. Females are engaged in our national mints, post offices, in telegraph offices, and as registers of deeds. In printing offices the employment of women is continually increasing. The *Ashtabula* (Ohio) says—

"We notice paragraphs frequently in our exchanges, which speak of experiments in employing females to set type, which are always said to be successful. We have now four girls at work in this office, who began in March last, except one, who has been five weeks at work; and so far as success is concerned, we are fully satisfied with the experiment. They learned much faster than we have known boys to do; and in the matter of order and quiet about the office, they are preferable by a hundred per cent. We would not exchange them for any set of boys we have ever seen, and we have no fears that in due time they will equal any four first-rate



journeymen. Those of our friends of the press, whose business will not justify employing journeymen, will find it altogether so to employ girls. We would not recommend anything that would injure the business of journeymen; but there is a large amount of printing done, on country papers in particular, that will not yield journeyman's wages, which for the sake of cheapness is now done by boys. This kind of work, at least, we would have done by girls. Every village has a number of intellectual girls in it, who would be glad to try it. Here we have had more offers than we could possibly find room for, and those engaged, seem as much attached to the business as veteran *journs*."

In the advocacy of temperance and shutting up grog-shops, women are rivalling men. The last feat mentioned in the way of abolishing a grog-shop, is the following—

"THE MAINE LAW ENFORCED BY A WOMAN.—In Ann Arbor, Michigan, a woman entered a place where her husband had been in the habit of getting the 'critter,' and vindicated her wrongs by demolishing the bottles, tumblers, etc., from which the cause of her woes had flowed down the throat of her 'worse' half. The feat so edified the people that they gave her a new dress as a reward for her valor."

In fashionable hotels, in Philadelphia and New York, women, in the capacity of waiters at the table, appear to be more approved than their male predecessors, and even in the roughest kinds of labor women are trying their hand—

"A Hanover Co, (Va.) correspondent of the Richmond Dispatch writes as follows: 'I see from the Savannah News that the Georgia girls are felling trees and getting out shingles. We have in this county two girls following the same occupation. They get out six thousand per week by their own hands, at \$1,50 per thousand. They supply the whole demand in this region of country, and many are sold in the Richmond market. They have, by dint of industry, purchased an excellent piano. They are most accomplished performers. Their task is six thousand per week. They shorten their task by working at night, in the fishing season, thereby gaining Saturday, which they devote to pleasure. They go to the Pamunky river and haul the seine, regardless of the depth of water.'"

It will not be long before woman's rights to property will be secured in all the States. The legislature of Maryland recently enacted "That the property, real and personal, belonging to a woman at the time of her marriage, and all property which she may acquire or receive after her marriage, by purchase, gift, grant, devise, bequest, or in a course of distribution, shall be protected from the debts of her husband, and not in any way be liable for the payment thereof."

Meanwhile, in spite of ridicule, the woman's rights party is

growing, and new conventions are coming on. A convention meets in New York, when the World's Temperance Convention meets, to consider woman's rights to citizenship. This is one of the questions that will settle itself. When the education and capacities of woman are such as to fit her for the duties of citizenship and inspire her with a desire for them, she will ask and receive the political rights of a citizen, but until she has made an earnest demand, matters will stand as they are.

P. S.—Since penning these lines, I find that the committee of the constitutional convention of Massachusetts has made a report upon the political rights of woman, in which the foregoing view is virtually maintained. The committee, after hearing the eloquent addresses of Wendell Phillips, Rev. Theodore Parker, and Lucy Stone, came to the conclusion that, as government was properly founded upon the consent of the governed, and as they knew that the women of Massachusetts were satisfied with the present arrangement, there was no occasion to disturb it, especially as very few women had even petitioned for a change. This was a decorous and rational mode of treating the subject, which will leave the women still to consider whether they really desire any change. Female suffrage would, no doubt, at this time be rejected by a large majority of the women, but there can be no doubt that in a few years a great change in their sentiments will occur as the agitation of the subject progresses.

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### OLD FOGYISM.

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The stubborn class of stand-still philosophers, who regard fraternal democracy and revolutionary science as humbugs and troublesome nuisances, have never been more happily represented than by **IMAM ALI ZADE**, a Turkish Cadi. Mr. Layard, in his oriental explorations at Nineveh and Babylon, addressed certain enquiries to this Cadi, in reference to the commerce and antiquities of the city in which he resided. To these queries the Turkish philosopher replied by the following letter. It is easy to imagine the flickering expression on the faces of our conservative friends, as they read this letter, not knowing at first whether to laugh at the stupidity of the Turk, or to compliment him as a pious oriental philosopher who has forcibly expressed their own sentiments in reference to the folly of modern science.

“My illustrious Friend and Joy of my Liver!—The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses, nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules and the other stows away in the bottom

of his ship, that is no business of mine. But, above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it.

"Oh, my soul, oh, my lamb! seek not after the things which concern thee not. Thou camest unto us, and we welcomed : go in peace.

"Of a truth thou hast spoken many words; and there is no harm done, for the speaker is one and the listener another. After the fashion of thy people, thou hast wandered from one place to another until thou art happy and contented in none. We, praise be to God, were born here and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understandings? God forbid!

"Listen, oh, my son! There is no wisdom equal to the belief in God! He created the world; and shall we liken ourselves unto him in seeking to penetrate into the mysteries of creation? Shall we say, behold this star spinneth round that star, and this other star with a tail goeth and cometh in so many years? Let it go! He from whose hand it came will guide and direct it.

"But thou wilt say to me, stand aside, oh man, for I am more learned than thou art, and have seen more things. If thou thinkest thou art in this respect more learned than I am, thou art welcome. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou hast seen, I defile it. Will much knowledge create thee a double belly, or wilt thou seek paradise with thine eyes? Oh, my friend! If thou wilt be happy, say there is no God but God! Do no evil, and thus wilt thou fear neither man nor death; for surely thine hour will come! The meek in spirit (El Fakir.) IMAUM ALI ZADE."

Who can fail to recognize the spirit of this respectable Turk in the numerous denunciations against science from Pharisaic conservatives? Craniology was denounced as impious, and it was thought absurd to take so much trouble in studying the brain when philosophers could explain everything out of their own consciousness. Geology, too, was a very unholy doctrine, not to be encouraged by the pious; and the Neurological system of Anthropology was still worse, since we had philosophy enough in the Bible; and any additional philosophy of man would only tend to throw the Bible out of fashion. Spiritualism was the climax of iniquity, for it proposed to investigate matters which God did not desire us to know anything about. So it was in former times when canals were objected to in Spain, because God had already made all the rivers he desired, and any additional channels were an interference with his plan of creation. The Portland Transcript pertinently remarks—

"When inoculation for the small pox was first introduced in England, about one hundred years ago, it was objected to as irreligious! A writer of that time maintained that Providence had wisely ordained small pox to be fatal, and human science to be unavailable against it! The greatness of his power was thus contrasted with the weakness of our frames! Small pox, as this conservative gentleman conjectured, 'amongst other purposes, is sent as severe *memento of mortality*, and a *close and seasonable* check to that *pride* and *overfondness* with which a beautiful face is too apt to inspire the giddy owner; and also to teach the boasted *sons of science* humility and reverence! Hence he held that inoculation was a human science, in opposition to the wise designs of Providence, 'which all Christians, and especially instructors of youth, should avoid.'

"This reads strangely in 1853, yet we distinctly remember that when chloroform was first introduced, a few years since, as a destroyer of pain, certain wise theologians objected to its use, on the ground that God had ordained that man should suffer pain, and it was impious to alleviate it! It is evident there are more 'Imaum Ali Zades' in the world than have been unearthed by Layard."

The exclusive study of Biblical lore, by any class of men, has a tendency thus to pervert their minds, depriving them of that expansion of intellect which can be obtained only from the study of the direct manifestations of the Deity in Nature.

Biblical religion can cultivate only the moral nature—the intellectual power of man can be expanded only by the direct influx from Deity through his creation. He who neglects the latter dwarfs himself into a dullard or a bigot, however sincere he may be in his piety.

## SENTIMENTS OF READERS.

As the readers of the Journal have been for some years receiving the sentiments of its editor, and it is but seldom that a page has been given to their own expression of sentiment in reference to the important matters contained in the Journal, I propose, now, to quote a few of the spontaneous expressions with which their letters abound; and although these expressions may be complimentary to the Journal or its editor, I do not consider that fact a sufficient reason for suppressing their publication. As the anti-progressive party is everywhere in the majority, and most of the readers of the Journal are surrounded by a society widely different from themselves in sentiment, it may be gratifying to many of the scattered friends of truth and elevated science, to know that their own sentiments and cherished enthusiasm are not solitary eccentricities, but are kept in

countenance by similar sentiments and corresponding enthusiasm, among the most liberal and progressive minds. While philosophic bunksterism occupies the high places and profitable positions of society, and preclaims its oracular dogmas in every ear, they who enjoy a higher and better intellectual life should not hesitate to set forth their views and give them currency.

I hope, therefore, that the following extracts may prove animating and agreeable to those of my readers who desire sympathy in their liberal views.

B., of Quincy, N. Y., says:—"I have taken the *Journal of Man* for one year. With it, especially with the editorial articles, I have been highly pleased. It contains a breadth, depth, and scope of thought to which I turn with a relish hardly to be named, from the trashy journalism and worthless periodical literature of the day.

"The ———— *Journal*, which never was very high, instead of ascending has descended. A mere copyist, whatever may be his pretensions and care, will soon be known."

Dr. H., of New Orleans, says:—"I am continuing Mesmeric experiments with astonishing results. Many of my subjects ascend to the highest spiritual spheres; they all concur in the same or similar descriptions of the future or spiritual state. I communicate with a great number of persons long since deceased. They all assert, most decidedly, the actual and continual presence and ministry of the spirits of the departed over all human beings. Their influence is effectual and useful, in exact proportion to the moral purity of those present."

C., of Ill., says:—"I have now and then seen a number of your *Journal of Man*, but I never appreciated it until I recently read a volume of back numbers, in possession of my friend, D. H.———. I began the study of Gall's phrenology when I was a driver on the Erie canal, 15 years ago. I have lectured and written occasionally for the A. P. *Journal*, and done much for phrenology in various ways. I have felt for some time that, although Fowlers and Wells have done and are doing immense good, yet they are advocating some errors, and believing your system to be better than theirs, I shall hereafter adopt and advocate it. I was in their office as examiner and writer of characters, in the summer of 1849. I read something of your discoveries in 1841, but did not, until recently, know how much they rejected or modified the Gallian system. The fact that your names and locations explain my own character, goes far in convincing me of their truthfulness—this the old plan could not do by considerable.

I admire your *Journal* because of its *progressive* and *most liberal spirit*. May you ever be prospered in your high and God-like designs, and your philosophy be wide-spread over a benighted world."

T. B. says:—"I am delighted with the contents of the first number of the present volume of the Journal. In fact, I never read a single number without being thrice paid for money and time; and the appearance of the present number was like finding some long lost friend. Among the half dozen periodicals which I take, (and read too,) I place your Journal at the head of the list."

P., of Durhamville, N. Y., says:—"I am induced to believe that in your person, *truth* has found an able and a noble exponent; and, from what I read and learned, I conclude that the system of phrenology as taught by you, is *the* system of the age, and is far in advance of any system now extant; they being the foundation of which yours is the magnificent superstructure.

"From what I can learn through the medium of Mr. R., I am convinced that all knowledge has comparatively just commenced its onward course—that the *Savans* of the earth have, as yet, taken but one step in its boundless fields, and have but entered the outer channels, leading into the vestibule of *Eternal Truth*; and I feel that the profoundest philosophy known on earth is but in its infancy;—that intellect is yet in swaddling clothes, and science just born. In view of this state of things, it behooves us all to acquire all we may while yet we linger here below, and I therefore desire to be better acquainted with you and your darling offspring, *Neurology*."

G., of New York, says:—"I have ever supposed that my papers were taken and examined, and sometimes kept, on their route here, or at the post office here. Hence, I have occasionally lost one, or never received it; and I am inclined to think that multitudes would take and read the Journal, but for the idea, that by so doing, they would be considered as radical, and without the pale of some sectarian beliefs; and yet when they chance to see one of them they devour it with great voracity, and believe what they read. There is an internal life that assents to and receives what outward bonds will not allow,—and hence the prevalent dependence of thought and feeling."

H., of Ashtabula Co., O., says:—"To know the ultimate nature, elementary powers, essence, internality, and structure of external nature and internal man,—and the relation, connection, causation, and dependence existing between them, and to put this knowledge into practice, for my own improvement and the improvement of others, is the one great absorbing desire of my nature.

"This knowledge I find in your writings to a greater extent than in any other. They are more philosophical and satisfactory."

S. Y., of New York, says:—"Your Journal of Man again makes its welcome visits. You may consider me a life subscriber. I am glad to see that you continue to touch upon Spiritualism."

M., of Huntsville, O., says:—"Your Journal of Man is rich food to my soul. Save the word of God, the richest I find. My mind is starving for it. Will you send them on? I would like them to come weekly, yea! almost daily."

"I feel grateful to the Lord in Heaven, that he ever reared up such a mind as you have, to write truth in advance of the times, for our instruction."

"J. W., of Ohio, says:—"For my own part, I can not very well spare the Journal of Man, for it is, in my estimation, just the work that is needed at this time, although, unfortunately, there are very few in this place far enough advanced to appreciate a work of that kind. But we live in an age of progress, and must hope that the time will soon come when such works will be in better demand. Therefore, lead on,—and God speed the right!—is the motto of yours, for reforms of all kinds."

"Dr. G. H., of Ill., says:—"I am glad to receive another visit from you, by way of the Journal. Since it stopped there has been a vacuum in my reading matter, which nothing else could supply. My family, also, are very much pleased with the renewal of its visits."

"E., of Keene, O., says:—"Your Journal is a gem."

"J. P., of Mo., says:—"I am deeply interested in those spiritual manifestations, and I hope you will devote a considerable portion of your Journal in that work. You are in a good cause, and I have no doubt thousands will bless you for your labors in the cause of humanity."

"J. D., of Ill., says:—"I can not close without expressing my hearty thanks to you for the publication of your article on education, as found in the Journal of last month. I belong to the industrial classes,—am a farmer—am a close friend of this educational scheme in Illinois. Therefore, *thanks! thanks!! ten thousand times*, for all the services you have or may render this cause of educational reform, which should be a common cause with all true friends of human progress."

"Mr. VAUGHAN is doing good service in the cause of practical science. I should think he would *enjoy* his collision with A. J. D., as surely he can not consider it a very *serious* matter to meet a *feather* in his path. Davis would surely feel *ridiculous* could he have practical sense enough to see his true position. But, *perhaps* Davis too will do some service in his '*sphere*,' could he but find it and attend to it. I can not believe that he has any business with the exact, demonstrative sciences."

"O. K., of Pa., says:—"Enclosed, please find two dollars for the present volume of the Journal of Man, which I welcome with all my heart. May it continue its existence yet many a year. It has caused my mind to expand in a new direction, of which it had no idea previously, and by this produced a happiness which was before a stranger to me."

"M. K., of Ia., says:—"I am really sorry there are not more persons hungering for such mind-invigorating food as the invaluable Journal of Man furnishes."

D., of Hastings, N. Y., says:—"I am grateful for the occasion afforded me of testifying my approbation of the Journal, together with my respect for you, as its editor."

G., of Michigan, an original mechanical inventor says—"I have read your 'Journal of Man' from the commencement of the first volume until the present time; and it is hard to conceive the beneficial influence it has had in forming my present belief and character. I think a great portion of my *true* happiness may be attributed to its powerful moral influence, contained in the doctrines that man must progress in the course he pursues, be it what it may, in proportion as he uses the means for such progression, and as he is adapted to such means; and that true happiness consists in the knowledge of truth and the enjoyment of its teachings. The reading of your Journal has helped to develop a mind which will freely investigate all things without any superstitious awe, judging from their merits and not from their authority, whether or not they are adapted to benefit man in his present condition; seeing that what would be good for a man in possession of a certain amount of truth, might be evil for a man in possession of a greater amount; in fact, that a man's moral standard is ever on a level with his position in the scale of truth, and, that as man is a creature of circumstance, we should have a great desire to make the circumstances such as will conduce to his good. I take a great interest in the Journal, I think thus far, the contents of the present volume are superior to anything preceding; and I would that it might be extensively read; its beneficial influence cannot be foretold. Friend B., you are in the greatest of good causes, and I hope you will prosecute it through life, let what will oppose; and you will do so, as long as health and means will permit. You will encounter more opposition than reformers in general, from the fact that the more a man discovers new, the farther has he got from the common channel of thought."

Prof. M., of Tennessee, says:—"I am glad that you have resumed its publication, and I hope a generous public will sustain you in your labors; for, let me assure you, that no publication with which I am acquainted, has such an important mission to fill. The science, of which it is at present the sole expounder, is of paramount importance; and the future advancement and welfare of man, is in a great degree dependent upon the spread of such knowledge, as is alone contained in the Journal of Man.

That the propositions you advance are true I know, for I have verified nearly every one of them, time and again, in the most satisfactory manner."

C., a skillful Practical Phrenologist, says:—"I have just received your Journal. Its originality, precision, discrimination, high toned, expansive and progressive character, render it very valuable.

I have no particular ambition to practice Medicine, but I have a



desire to teach mankind how to avoid the necessity of its use, and more particularly, to teach them the facts and laws of their own organizations. I hail with rapture your discoveries—improved classification, and rigid analysis of the human faculties. There are some points in your chart of the head, that I do not yet understand, but I presume a further perusal of your writings, will dissipate all doubts, or grounds for criticism.”

L., of New York, says:—“I have shown your Journal to several gentlemen, who claim to be reasoning men, and also to one physician; but they could not understand you. The Journal to them is like Greek to the school-boy.

How do custom, fashion, and the tyranny of opinion crush the highest aspirations of the human heart, and the soundest dictates of the judgment! Who is able to elevate himself in moral dignity above the scorn and contempt of his enemies, or the flattery of his friends? Who is willing to teach the truth for the truth's sake? The Journal of Man is not likely, I hope, to bow to any opinion or custom, because such opinion or custom may happen to be popular. I look upon it as the great expounder of man, and the vast phenomena which he exhibits. It is true, that but now and then a man understands the truths therein unfolded, because of the vast amount of ignorance prevalent upon all subjects connected with man.”

J., of Louisiana says:—“I have been an occasional reader of your able and interesting Journal for some years past, and am rejoiced to see it revived, after a temporary suspension, with auspices of an indefinite longevity.

Without intending to flatter, I will say, that I regard you as the most daring, the most sincere, and at the same time, most *discreetly* zealous, scientific explorer of this age; while the ability you display, in your particular sphere, is as undisputed as it is matchless.

At a time when the crude dogmas of scientific ‘old fogysm’ seem to hold divided empire with the cruder theories of a pretentious but shallow charlatanism, it is refreshing to know that there is one scientific Columbus who has fairly set sail for the discovery of a ‘new world’ of science. I believe, through the dim horizon, you have already descied its shores, and may hope, ere long, to stand upon its *terra firma* of everlasting truth. Much do I hope that ‘material aid’ may not be wanting to ‘raise the wind’ to waft you onward upon your noble voyage.”

H., a Phrenological Lecturer of New York, says:—“Although I am not nor have I been, a reader of your Journal, because of my transient character, (an itinerant phrenological lecturer;) yet, from what little I have seen of it, it is in my estimation the most valuable periodical on mental science of any that I am acquainted with in this country or Europe. Indeed, the main cause of my writing to you, as I deem it premature, is, for having seen, in the last num-

ber of the Phrenological Journal, an interrogatory answered in relation to the function of Alimentiveness, in which the writer, (Mr. Fowler,) attempts to show, by quoting George Combe, that the cause of hunger exists in the stomach; as if that faculty, the first of the selfish, catering affections—propensities, (or they may with propriety be called senses,) manifested by the babe, when the lungs are for the first time inflated really resided in the region of the thorax—as the ancients claimed it to exist—instead of that fibre anterior to, but lower down than Respiration.

That region occupied by a star, in the Phrenological busts of the day, and also the region of the combining organs, are not, I apprehend, in the least understood by that class of phrenologists whose knowledge is prescribed within the Gallian limits, much less the proper classification of the subdivisions of the brain, and corresponding faculties of the mind. Is it not, therefore, to say the least, a cause of regret, that men in connection with mental science, and who to some extent manifest a progressive spirit, are found to advance such erroneous ideas? These abuses flow from a class of minds whose *Sagacity* and *Judgment* predominate over their *Reason*, *Scheming*, etc., arriving at remote conclusions by a jump. I would not be understood to say that Mr. Combe is one of that class. \*\*

\* \* I have arrived at my conclusions by the same means, and in the manner you have; and the coincidence is striking."

As to the physiological suggestion of H., I would remark that, to attribute hunger to the stomach, instead of its cerebral organ, is but carrying out consistently the general spirit of the Gallian system. As that system recognized the external senses, only in their instruments, such as the eye and the ear, and ignored the cerebral organs of vision and hearing, consistency would require a similar course in reference to hunger.

The unphilosophical doctrines of the Gallian system, in reference to physiological functions, arose from the fundamental error of studying the brain solely as a phrenological organ, and forgetting that it is the controlling organ of the body, and the seat of all our perceptions and sensations. The true doctrine upon this subject, is so simple, clear, and demonstrable, that few who are accustomed to investigate cerebral science, can entertain any honest doubt upon the question, whether the brain possesses physiological organs. There may be, however, a number who have accepted the Gallian system, at a period when their minds were active and interested in the subject, but who will not trouble themselves to review the science, for the sake of improvement. There may be, also, teachers of phrenology, who have but little desire for such improvements as would correct old errors, and who suppose that their own interest would be promoted by keeping the science in a stationary condition. Such have always been the sentiments of many scientific teachers; but, such a course is in reality, a narrow-minded and short-sighted policy. An enlightened regard for self-interest, would

teach every human being, and especially those engaged in intellectual pursuits, that our interest is better promoted by the pursuit of truth, than by neglecting its sacred and imperative claims for paltry personal objects."

Dr. H. of Missouri writes:—"The present No. is worth all the whole volume will cost. Its six months absence has formed a vacuum which has not been filled by any other journal.

I am pleased to see that modern spiritualism will receive the attention of the Journal as we have so much of it at present in Missouri, though the name mostly spelled by the spirits, when called on to communicate their name is Devil, who says he was hurled over the battlements of heaven for disobedience with twenty-three others. He and his company dance, when called on by the mediums, to music, with the greatest exactness. Besides the common mediums, shaking mediums and writing mediums, we have an Artist, whose skill I witnessed this forenoon. He was asked to draw the serpent which beguiled Eve in the garden of Eden. His vision was entirely obscured by a handkerchief, when his hand began to move, and drew the tail first, then on another sheet of paper he drew the trunk, and on a third sheet he drew eight heads. When the three sheets were placed together the different parts of the serpent all fitted well. I hope the Journal will give us some few rays of light on this subject, before the close of volume four."

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## HYGIENICS OF TEMPERANCE.

BY S. A. CARTWRIGHT, M. D., OF NEW ORLEANS.

Whether water or alcohol be the better health-preserving agent, is a question to be determined by observation. Some account of the effects of each on a number of the *Æsculapii* themselves, is herewith respectfully presented to that profession whose office it is to keep in tune the curious harp of man's body, and to take cognizance of everything which preserves or disturbs its harmony. Nothing tends more to preserve or disturb its harmony than water or alcohol. Hence the members of the medical profession, who may take sides in the temperance controversy, now agitating the people of every State in the Union, are not to be regarded as out of their province, but in a field properly belonging to them, where, instead of being viewed as intruders or intermeddlers, they are, by virtue of their calling, entitled to rank as chiefs.

The writer is one of three physicians, who located in Natchez thirty years ago. The new comers found only one practitioner in the city belonging to the same temperance school with themselves. The country and villages within fifteen miles around afforded only

three more. All the rest believed in the hygienic virtues of alcoholic drinks, and taught the doctrine by precept and example. Besides the practising physicians, there were ten others in the city and adjacent country who had retired from the profession. They were all temperate. Thus, including the new comers, the total number of temperance physicians, in and near Natchez, thirty years ago, consisted of seventeen. Of these, five have died:—Dr. Henry Tooley, aged about 75 years; Dr. Andrew M'Creary, aged 70; Dr. J. Ker, 60; Dr. Wm. Dunbar, 60; Dr. James A. McPheeters, 49. In 1823, the average ages of the seventeen was about 34 years. According to the Carlisle tables of mortality, and those of the Equitable Insurance Company of London, seven instead of five would have been the ratio of mortality in England. Those at present living are Drs. D. Lattimore, W. Wren, Stephen Duncan, James Metcalf, W. N. Mercer, G. W. Grant, J. Sanderson, Benj. F. Young, T. G. Elliott, —Phœnix, Prof. A. P. Merrill, and the writer.

On the other hand, every physician of Natchez and its vicinity, thirty years ago, whether practising or retired, who was in the habit of *tippling*, as the practice of drinking alcoholic beverages is called, has long since been numbered with the dead. Only two of them, who were comparatively temperate, lived to be gray. Their average term of life did not exceed thirty-five years, and the average term of life of those who were in the habit of taking alcoholic drinks frequently between meals, on an empty stomach, did not reach thirty years. In less than ten years after they commenced practice, the most of them died, and the whole of them have subsequently fallen, leaving not one behind in the city, country or village, within twenty miles around.

To fill the places of those who died or retired from the profession, sixty-two medical men settled in Natchez and its vicinity between the years 1824 and 1835, embracing a period of ten years; not counting those of 1823, already mentioned. Of the sixty-two new comers, thirty-seven were temperate, and twenty-five used alcoholic beverages between meals, though not often to the extent of producing intoxication. Of the thirty-seven who trusted to the hygienic virtues of nature's beverage—plain, unadulterated water—nine have died, and twenty-eight are living. Of the twenty-five who trusted to the supposed hygienic virtues of ardent spirits, all are dead except three; and they have removed to distant parts of the country. Peace be to their ashes! Though mostly noble fellows, misled by the deceitful syren, singing the praises of alcoholic drinks, to live too fast, and to be cut off in the midst of useful manhood, it is to be hoped they have not lived in vain; as by their sacrifice science has gained additional proof of the fallacy of the theory which attributes health preserving properties, in a southern climate, to alcoholic beverages in any shape or form.

While referred to in the mass, to correct a popular delusion, it

would be unnecessary and improper to drag their names before the public. Not so, however, with those who owe life, fortune, and reputation to avoiding the shoals on which their brethren were wrecked. The public have a right to know who they are, and the cause of temperance is justly entitled to all the influence attached to their names. According to the Carlisle tables, and those of the Equitable Insurance Company of London, thirty-seven individuals, at the average age of twenty-five years, (which was about the average age of the new comers who settled in Natchez,) would, in a quarter of a century, lose nine of their number; whereas, of the thirty-seven temperance doctors, nine only have died in twenty-eight years. Of these, Drs. Wm. P. Foster, Cornell, and Ferguson, fell by the yellow fever of 1825; Dr. John Bell came to the South, with phthisis pulmonalis, from New Hampshire, and was the son of the Governor; Dr. H. Perrine, of quinine notoriety, was killed by the Indians in the Florida war; Dr. E. Johnson returned to Kentucky and died; Dr. Ogden fell a victim to some chronic ailment; Dr. J. W. Monette, always a dyspeptic, died after he had finished his history of the Valley of the Mississippi, and had made a handsome fortune by his practice; and Dr. Thomas Davis was cut off by the yellow fever of 1839—making nine in all. The remaining twenty-eight are still living, or were when last heard from. Dr. Campbell removed to London, where he was practicing medicine at last advices. Dr. J. Thistle, a year ago, removed to Davenport, Iowa; Dr. Wm. M. Gwin is at present a United Senator from California. Drs. Stewart, Walker, Pollard, French, Hubbard, Page, Sidney Smith, and E. C. Hyde, removed to Louisiana, and are all engaged in the planting business, except the three last. Drs. Freriott and Weston returned to New York, Dr. Holt to Kentucky, Dr. James Young removed to Memphis, and Dr. Woodworth to Illinois. The remainder are still in Natchez and its neighborhood. They are Drs. F. A. W. Davis, Harpour, the two Leggetts, Asa Metcalf, J. Foster, Atchison, Wood, Chamberlain, Ward, Calhoun, and Abercrombie.

If the property of all the the temperance doctors of Natchez and its vicinity, dead and living, including those who have moved away, and including those who have retired from the profession, embracing those of 1823 and all who came in up to 1835—fifty-four in number—were equally divided, each would have upwards of a hundred thousand dollars for his share. Temperance, in that portion of the South at least, is not only hygienic, but auriferous. They all began life poor, with nothing but their profession for a livelihood. Some of them are in the possession of millions, and have long since retired from the duties of their profession. They nevertheless belong to the medical public, and have no right to object to their names being brought before that public for the scientific purpose of proving to the physicians, at the North, the hygienic virtues of temperance in the South. Many northern temperance men are so

weak in the faith, as to be led to believe, on their coming South, that rain and river water (the only kind to be had in Natches, New Orleans, and some other parts of the South) actually requires the addition of some stimulating liquid to make it healthful. This weakness or distrust of temperance principles is owing to the want of well-authenticated facts from the South bearing on the question. Facts are better than theory to enable, not only physicians, but the people generally, to form rules of conduct on a subject of such importance. To have their proper weight, they should be authenticated, and the important truth made known, that of the whole number of temperance doctors of 1823 (thirty years ago,) in Natchez and its vicinity, more than two-thirds are still living in the year 1853, at ages varying from fifty-five to eighty-five years; that of the whole number of the intemperate, of the same period, not one remains, in town or country; that of thirty-seven temperate and twenty-five intemperate physicians, who came in afterwards, between the years 1824 and 1835, all of the former are living except nine, and all of the latter are dead except three. Hence it was necessary to mention the names of the temperance physicians, many of whom are known abroad as well as at home, as living proofs of the important truth, that a temperate upright life is the surest, safest and best road to health, wealth, longevity and respectability.

Many young medical men, as well as others, on coming South, mistake the noise of bar-rooms and grog-shops for the public sentiment of the country. Hence they are too apt to plunge into dissipation, under the delusion, that water is unwholesome unless mixed with stimulants; and that it is, moreover, essential to popularity and a good introduction to business, "*when in Rome to do as Rome does.*" The error lies in mistaking the purlieus for the true Rome of the South, and in the erroneous theory which attributes to alcoholic beverages the hygienic properties that pure unadulterated water alone possesses. It was not by dram-drinking that the above named medical men preserved their health. Their names being known, they can be interrogated and answer for themselves. It was not by grog-shops or the influence or agency of the inmates of such places, that they succeeded in business and came into the inheritance of the fat of the land.—*Boston Med. and Surg. Jour.*

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**A GREAT DISCOVERY.**—Prof. Faraday of London has made the immense discovery that persons who place their hands upon tables may sometimes push the tables, unconsciously! Conservative Editors are satisfied—but what has this to do with the movement of tables which nobody touches?